

PREFACE

Bartolommeo da Ravenna, and Don Stefano di
Corrado Maconi,
were published by Martene and Durand (from a
manuscript in
the Grande Chartreuse), in the sixth volume of their
*Veterum
Scriptorum et Monumentorum amplissima Collectio*.
Three others of
the least important had already been given in Mansi's
Appendix to
the fourth volume of Baluze's *Miscellanea*. The
contestation of
Stefano Maconi is practically the *Epistola Domni
Stephani de gestis
et virtutibus S. Catharinae*, to Fra Tommaso, given in
its original
by the Bollandists in the volume cited of the *Acta
Sanctorum* ^ of
which an Italian version is prefixed to Aldo's edition of
Catherine's
Letters and another appended to Pecci's translation of
the *Legenda*.
But several contestations of the very first
importance, including
those of Don Francesco di Vanni Makvolti, Pietro di
Giovanni
Ventura, and Fra Simone da Cortona—all of whom
had been of
the inner circle of Catherine's friends and associates
—have never
been printed in the original, and have only been
made use of, to
any considerable extent, by Augusta Drane, who
had copies
specially made for the library of the Dominican nuns
at Stone.
In the present volume, I refer to Martene
and Durand as
Processus simply, while quoting the unpublished
contestations
direct from the Casanatense manuscript, with
occasional reference
to the codex of
Siena.

(3) The public cult of Catherine being now, as the
result of the Process, firmly established and
recognized by authority, the indefatigable Fra
Tommaso Caffarini, about the year 1414, while prior

of San Domenico at Venice, composed a kind of appendix or supplement to Fra Raimondo's great *Legmda*: the *Ltbellus de Supplement*) legendae prolixae beatae Cathannae de Senis*. This work, which has never been published in its entirety, exists in a fifteenth century manuscript in the Biblioteca Comunale of Siena (MS. T. i. 2), and a copy, made in 1706 from the original MS. (then in the Archivio di San Domenico), is preserved in the Biblioteca Casanatense, the codex numbered 2360 (XX. vi. 36). The professed translation by Padre Ambrogio Ansano Tantucci, published at Lucca in 1754, is merely a paraphrase of certain portions of the work, with the translator's own comments and